Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATION.

[For the Christian Register.]

EVILS OF A SELF-EXALTING SPIRIT.

'If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.'—JOHN VII. 17. *Common Version.*

'Whosoever is minded to do his will, shall discover whether the doctrine proceeds from God, or from myself.' *Dr. Campbell's Translation.*

To obtain correct views of our Lord's meaning in this passage, we should observe the occasion on which it was spoken. 'Now about the midst of the feast, Jesus went up into the temple and taught; and the Jews marvelled, saying, 'How knoweth this man letters, having never learned. Jesus answered them, and said, My doctrine is not mine, but his that sent me.' Then follows the text in question; to which Christ added—'He that speaketh of himself, seeketh his own glory; but he that seeketh *his* glory that sent him, the same is true, and no unrighteousness is in him.'

There was a dispute among the Jews, as to the character of Jesus. Some regarded him as a teacher sent by God; others, and many of the leading men, regarded him as an imposter. On the occasion before us, he had been preaching in the temple at a public festival, and in a manner which astonished the multitude. But what particular doctrine he then taught, we are not told. Nor is it very certain whether the phrase in the text —'*the doctrine*,' refers only to what he had just been preaching, or whether it includes the whole of his instructions as the Messiah. The latter, perhaps is the more probable. But after asserting—'My doctrine is not mine but his that sent me,' Jesus suggested to the Jews a method by which they might become satisfied whether the doctrine was from God, or from himself; in other words, whether he was commissioned by God, or was an impostor, who had come without being sent. The method he proposed was, to become of an obedient temper, or disposed to do the will of God. Had the Jews been free from prejudice—of a candid disposition, they would no doubt, have been satisfied that Christ was divinely commissioned. His heavenly instruction, and example, and the miracles he wrought, would have afforded ample evidence of his divine mission, and that God was with him.

This I conceive to be the primary meaning of this important text. Yet I willingly admit that the same candid and obedient temper, recommended by Christ to the Jews, is of great importance in all our inquiries respecting the true meaning of the doctrines and precepts revealed in the Bible. For the more fully we possess a disposition to know and to do the will of God, the more impartial we shall be in our inquiries, and the more likely to be led to correct conclusions. May I not add—the less likely we shall be to indulge a self-exalting and censorious disposition?

Yet, strange as it may seem, this text has been employed to support the principle, that one sect of Christians may safely impute the dissent of others from their creed, to the want of spiritual mindedness in them, or to an unwillingness to do the will of God. This principle has been assumed by several sects in religion; and if it may be a safe principle for one sect, why not for another, and for all sects? The people of each sect must naturally and even necessarily regard their own opinions as more correct than the opposite opinions. But if correctness of opinion in the interpretation of the word of God, must by them be regarded as a criterion of moral excellency, or spiritual mindedness, then, of course, the people of each sect must necessarily regard themselves as better than others. I can scarcely conceive of a more dangerous or injurious principle than this, to be adopted in religious controversy, or a more deceptive standard of moral worth.

Is it not easy to see that this principle, if adopted by different sects, must in a great degree destroy mutual love and confidence, and open the door to mutual crimination and censure? It is impossible for me not to regard my own real opinions as more correct than the opinions of my opponent. My opponent may with equal truth say the same of himself and his opinions. What course then can be adopted, that we may preserve mutual esteem and confidence, and walk together as brethren in Christ? I must remember that I am a fallible man, as well as my brother; that the errors—at least some of them, may be on my part, and if not, his advantages for examining the subject may have been less favorable or more favorable than mine. He may exercise similar feelings, and reason in a similar manner respecting me. Then we may love as brethren and walk as brethren, each allowing the other the same liberty which he claims for himself; and each exercising the same candor and forbearance, which he may reasonably desire from the other.

But on the principle in question, I may say to my dissenting brother—'Be as spiritually minded, and obedient to the will of God as I am, and you will think as I do. He may say the same to me. Then the door is open for each to exalt himself, and to reproach his brother as a heretic; and while we mutually indulge these feelings, it will be impossible for either of us to comply with the apostolic injunction, Let each esteem others better than himself. To comport with the odious principle, the injunction should have been, Let each esteem himself better than those who dissent from his opinions. Indeed on this principle, the Pharisees may be justified in their scornful reply to the reasonings of the man whom Christ had cured of blindness —'Thou wast altogether born in sin, and dost thou teach us.'

Not only does this principle justify haughty and censorious treatment of one sect towards another; but, to those who adopt it, it must operate as a *bar* to receiving instruction from those who controvert the correctness of their creed. If in a conversation with my brother, I asume the ground that his dissent from me is to be accounted for on the ground that he is less obedient or less spiritually minded than I am; how is it possible for me properly to listen to his reasonings, however correct and forcible they may be? He may as well be silent as to reason with me, as to any prospect of doing me any good. However pertinently he may quote scripture, to convince me of error, I shall be prepared to evade the whole by saying in heart if not in words—He reasons like a carnally minded man; were he but as spiritually minded as I am, he would understand the scriptures as I do. Thus every thing that is against my opinions would be rejected. I cannot but think that it was a similar principle or feeling which prevented the Pharisees from profiting by the ministry of our Lord. They 'trusted in themselves that they were righteous,' and of course 'despised others'—and 'rejected the counsel of God against themselves.'

I may add, I verily believe it was in reference to this self-complacent principle or feeling, that the words of the text were spoken by our Lord. He saw the ground on which the Pharisees rejected him and his doctrine, or the occasion of their unbelief. He therefore inculcated an opposite temper of mind—a disposition to do the will of God, as a remedy. For he well knew—and all should know, that an obedient temper is the reverse of a self-confident and self-exalting spirit. If this conjecture be correct, as to the occasion and object of the text; is it not truly wonderful that these very words have been made the ground on which to support the very principle or spirit which they were intended to disapprove and correct!

REFLECTOR.

[To be concluded in our next.]

PRACTICAL.

DR. WILLARD'S VALEDICTORY DISCOURSE.

From this interesting discourse, of which some notice was taken in our last Register, we select the following extracts. The sermon was delivered, as our readers may remember, to the Church and Society in Deerfield, Mass. on the dissolution of the author's relation to them as their Pastor; which took place in September last.

Of the manner, in which I have discharged my official duties, common decorum, and, as I think, the deepest convictions of my own heart, require me to speak humbly. Under the solemn recollections becoming the occasion, I have a trembling hope, and yet a *soothing* hope, that with the author of my text I may say, 'I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God;' that is, I am not conscious of having shunned to preach any doctrine or duty, which the apostle Paul, or the Lord Jesus, in similar circumstances, would have preached.

It has not indeed been my happiness, or my misfortune, to be thoroughly settled in my own mind in respect to all points of modern or ancient controversy; nor have I been very eager to inculcate on others all the articles of my own faith. Far from it, I have rarely or never brought into the pulpit some things, which in other circumstances, might have been useful and important to my hearers. The principle, I conceive, is not of universal application, that we are to proclaim the truth, and the whole truth whether men will hear, or not. From the apostle Paul and from one unspeakably greater than Paul, I have learned a very different lesson; a lesson, which cannot be too deeply imprinted on the ardent mind; 'I have many things to say unto you, but ye cannot bear them now.'

My forbearance in regard to speculative preaching, has arisen from two considerations; first, an unwillingness to alienate or grieve those, who, though of different sentiments, were disposed to live and worship in harmony with us; and, secondly, a deep conviction, that preaching of this kind is not the most useful, even to those to whom it is most gratifying.

During my whole ministry, I have humbly endeavored to give the exercises of the pulpit a moral effect on the heart and the life; to delineate every branch of practical duty; to prove, illustrate, and apply those great principles of the Christian faith, from which are derived the strongest dissuasives from sin, and the most powerful excitements to virtue; and to engage all the purest, the warmest, and the noblest affections of the soul in the high employments, to which we are called.

In my *theoretic* discourses, I have intended to present to you the several subjects in the light, in which they were presented to my own mind; wishing for your assent no farther, than would be justified by substantial argument. I hope the instances have been few, in which argument has sunk into mere declamation, and still fewer, in which it has become acrimonious. If in any case I have wounded the feelings of any by substituting personal or party invective for affectionate reasoning, I ask forgiveness at once of them and of my God.

How far my *practical* discourses have had their proper effect on your temper and lives, it is *your* part, and not *mine* to say. Though I have not in all instances prevailed to the extent of my wishes, both charity and justice forbid the complaint that, 'I have labored in vain, or spent my strength for nought.' Far more does it become me to mistrust myself, and to impute any apparent want of success to some defect in my public ministrations, or that private example, without which, the most eloquent preaching is ineffectual, unmeaning, and absurd. In the presence of those, who know me best, I may perhaps say that, I have devoutly aimed to maintain a consistency between my public profession and my private life; and yet in the presence of God omniscient, I have great reason to exclaim, in the language of the Psalmist, 'Who can understand his errors? Cleanse thou me from secret faults.' It is finished however; my ministry is closed, and all regrets for past errors and defects, whether many or few, are of little avail. The most I can now do is to implore forgiveness, and so far as the living are concerned, deprecate the evil consequences.

It is a most affecting thought that, no small proportion of those, who were first committed to my pastoral care, have closed their probation; passed beyond the sound of my voice, and the reach of my influence, unto a state, where, according to the common opinion of Protestants, I am not allowed even to *pray* for them. If, through defect of zeal on my part, any of these are lost, the deepest repentance can never avert the evil consequences from myself; Heaven can never be to me the blessed, the glorious place it might otherwise have been; and while I live, it is almost overwhelming to believe that, with the utmost fidelity on my part, any, by their own remissness, come short of the mercy of God. On the other hand, however, it is cheering to believe that, many of those, who, in the course of twenty two years have been removed from this congregation to the great assembly of the dead, have been graciously accepted, and are now chanting with seraphic tongues, the praises of God and the Redeemer. Perhaps it may not be too much for me to hope that, my public and private ministrations have had some influence in soothing the pains of death, and preparing them for the glory they now enjoy.

RETROSPECTION.—How humiliating and afflicting is the recollection, that so many of the hours allotted to us by the Almighty goodness, have been lost in idleness, or lavished in folly; hours that can never be recalled; in which we have wandered far from the best of Fathers! Perhaps they have been profaned by impiety, envy, jealousy and slander; or sacrificed to the world, to vanity, to indolence, and to false pleasures; all tending to divest our hearts of the love of God, and charity for one another. Instead of employing them in the promotion of righteousness, perhaps we have devoted them to oppose the cause of truth, and to combat the designs of Providence.

Sturm.

BIBLICAL.

[For the Christian Register.]

APPELLATIONS OF OUR SAVIOUR.

MR. EDITOR,—In the course of my reading I have found in a valuable foreign periodical, the following observations on the various appellations by which our Saviour is designated in the New-Testament. In the belief that they may be servicable to others, as they have been to me, in determining the meaning of several important texts, I send them for insertion, if you please, in the Christian Register. D.

Jesus is a Hebrew name, and signifies Saviour, 'for he shall save his people from their sins.' It was more desirable to man to be saved from his sins, than to obtain any other blessing: for his sins were a bar to all favor from God. 'There shall no evil dwell with him.' He is said to hate it; and he has shewn us how odious it is in his sight, by punishing it in this world, in its natural consequence; the corruption it produces in our nature. But if we consider that man is formed for another world—that sin alone will shut him out from the presence of God; we shall then see clearly the miserable condition of all the sons of Adam *without* a Saviour. And how great and adorable the goodness of God in sending the Saviour, that we might partake of the salvation he brought! He was our Saviour, in the best sense of the word, for he revealed to us the way of salvation; and salvation is the greatest of all the blessings of heaven. Men are said to *save* one another, when they shew them the way of extricating themselves from difficulty. The first preachers of Christianity were said to *save* those whom, by their preaching, they converted. Thus St. Paul exhorts Timothy, by his diligence and conduct, to 'save both himself and them that heard him.' Now, in this sense, Jesus was eminently a Saviour.—His gospel was rightly said to be 'the power of God unto salvation;' 1 Cor. i. 18 If, then, those who inculcated the doctrines and precepts of Christianity on the world, may be said to *save* those whom they convert, surely the author of those doctrines and precepts is indisputably entitled to the character of *Saviour*, in the most glorious sense. But if this were all, it might have been objected, that some philosophers and some prophets among the Jews had done almost as much. But this was only *one* of his offices. The Heathens, in general, were grossly ignorant, and the Jews were grossly corrupt; so here was a great want of him as a divine teacher of mercy. The end of God's sending his Son into the world was, that, through him, they might have 'forgiveness of sins.' We are redeemed, 'not with corruptible things, as silver and gold;' *these* are the instruments by which men are delivered from *bodily* captivity; 'but with the precious blood of Christ, as of a lamb without blemish and without spot.' Hence we read that there is no salvation in any other, 'for there is none other name under heaven, given among men, whereby we must be saved.' The name of *Christ*, which is of the same signification, as that of Messiah, describes this Saviour still more particularly; for Christ and Messiah both signify *The Anointed*. The reason for giving our Saviour *this* name, was drawn from the ceremony of *anointing* in the Jewish church, which was used at the consecration of kings, priests and prophets. He, indeed, was not anointed, as they were, with *oil*, but with 'the holy spirit and with power.' He gave evidence of his unction, by his character and his miracles. A voice from heaven sealed this evidence when he was declared 'the beloved Son of God.' This is another character of our Saviour, and also 'the only-begotten Son of God.' We cannot *prove* any thing about *this*, but from Scripture, where Christ is, indeed, often styled 'the only Son of the Father.' He gave evidence enough that he came from God. And the apostle Paul observes, that 'he was declared to be the Son of God with power, when he raised him from the dead;' Rom. i. 4. Hence he is frequently called in the Scriptures, on account of his having been raised from the dead, by the glory or power of the Father, 'the first-born among many brethren.' 'The first-born of every creature,' or of the whole spiritual creation; because he is the *first* who was raised from the dead to an *immortal* existence. The Psalmist, in the name of the Almighty Father, says, 'He shall call me, thou art my Father, my God, and my strong, or powerful salvation. And I will make him my first-born, higher than the kings of the earth;' Ps. lxxxix. 27, 28. Here he alludes to his being the first that should rise from the dead to a *spiritual* life. St. John styles him 'the first-begotten of the dead;' Rev. i. 5; and in his gospel, 'the only-begotten Son of God;' John i. 14—18, iii. 16—18, as being the *only* son of the resurrection. Christians of these days seem not sufficiently to contemplate the magnitude and greatness of the stupendous miracle of the resurrection of our Lord and Saviour Jesus Christ, which was the constant theme of the apostles and first disciples: their writings abound with this grand miracle.

This doctrine of a *new birth* to endless life and happiness, has given occasion to much conversy; but there seems to be no difficulty in the above solution, nor would the terms, 'first-born,' 'first-begotten,' and 'only-begotten Son of God,' (which latter term is applied to the sons of Israel; see Esdras vi. 58; a book which our Lord has quoted more than once, and calls it 'the Wisdom of God,' See Luke xi. 49,) these terms would not be more difficult to understand, if Christian commentators had distinguished the sentiments and phrases of this evangelist, from the words of Christ. For St. John, as well as the other apostles, whenever they speak of their Master, (not historically,) speak of him in his present glorified and exalted state. And as they often figuratively apply the death and resurrection of our Lord, so they figuratively allude to this great change at the resurrection of the just, in their exhorations to holiness and *newness* of life

It is worthy of remark, that the declarations from *heaven* respecting the character of our Saviour, while on earth, are, 'my beloved Son,' not 'my only-begotten Son.' See Matt. iii. 17, xvii. 5; Mark i. 11, ix. 7; Luke iii. 22, ix. 35; 2 Pet. i. 17. And he is called by the prophet Isaiah, see Matt. xii. 18, 'my servant, my *beloved*.' I think it very natural and just, from these considerations, to infer, that the term 'only-begotten Son of God' is applied by St. John to Jesus, as being the *only* son of the resurrection state.

After his relation to God, I proceed to consider a few terms as to his relation to us. He is called our *Lord*. This he is on account of the relation he bears to us as a *Redeemer*. Our Saviour 'gave himself for us, that he might redeem,' or recover us, says the apostle, 'from all iniquity,' and purify unto himself a peculiar people, zealous of good works. And on this account God hath made Jesus both Lord and Christ. And he must reign as our Lord, till he has put all enemies under his feet; for his dominion shall be an everlasting dominion, which shall not pass away like the dominions founded by man's policy, and which are continually given to change. But *his* kingdom shall be that which shall never be destroyed. I have thus, by the help of the Scriptures, passed through so much of descriptive appellations of the Messiah as is literally applied to him; and the reason of his being called Jesus, of his being called our Lord and Christ—of his being described as 'the Son of God,' 'the beloved Son of God,' and 'the only-begotten Son of God,' are all reasons for professing our belief in him, as the greatest character that ever assumed human nature.

BIOGRAPHICAL.

OBERLIN—THE GOOD PASTOR.

The subject of the following interesting notice, Jean Frederic Oberlin, pastor of Waldback (Ban de la Roche, in the Department of the Lower Rhine) died in June 1826, aged 86.

The extracts we give are translated from the *Revue Encyclopedique*. It is a character worthy of all praise and may be contemplated with profit, not merely by members of the profession, but by all who aim at true excellence of character.

On the confines of the department of the Lower Rhine and the Vosges, is a territory named the *Ban de la Roche*, formerly isolated and uncivilized, now remarkable for the information, industry and morality of its inhabitants.

Surrounded by sterile rocks, and devoid of any means of outward communication, this gloomy country would, without doubt, have remained a stranger to civilization, had not Providence successively raised up two respectable pastors, the last of whom especially has in some degree changed the face of the country and formed the moral character of its inhabitants. The Pastor Oberlin, when sent to Ban de la Roche, perceived to the full extent the importance of such a mission; animated with fervent piety and with indefatigable benevolence, he felt that he ought not to confine his attention to the spiritual wants of his fellow citizens, but also to set them the example of doing good in every way wherever an opportunity presented itself.

He undertook to furnish the country with the means of external communication, of which it had hitherto been destitute. Supplied with instruments and powder, he led out the inhabitants to blow up the rocks and to form roads. The soil, which from want of manure was in chief part uncultivated, he fertilized by artificial means. He imported from the North the seeds of plants most appropriate to the nature of the soil, and shortly, owing to his eare, the arid hills assumed a more pleasing aspect, and supplied sufficient not only for the wants of the country, but likewise for exportation, the products of which tended to new improvements.

Constantly employed for the good of his parishioners, he likewise provided for their wants in case of accidents and sickness; he taught some to use the lancet, others to exercise the profession of midwifery, and being himself thoroughly acquainted with the properties of medicinal plants, he collected medicines suited to his country, and gratuitously directed their application.

The solicitude of this worthy pastor for the physical wants of the inhabitants did not abate his zeal for their intellectual and moral improvement, and especially for their religious education, which he considered as the most important of their necessities. From religion he derived his own motives and energies, and it was by promoting the cause of religion that he sought to do good. He established schools in which, by improved methods, childhood received its first instruction, or youth, imbued with the principles of the gospel, acquired a spirit of order, a love of industry, and a taste for virtue. The pastor's door was ever open to the unfortunate; all who needed it, received from him assistance, advice, support and consolation. When on the sabbath his parishioners assembled in the temple, he exhorted them to the practice of Christian and domestic virtues, the example and advantages of which he shewed them at the same time; and if during the week any had wandered from the path of duty or had quarrelled with a relation, friend or neighbor, he so well knew how to recall them, that often after divine service the parishioner waited for his pastor, thanked him for his admonitions, and hastened to repair the fault he had committed. A law-suit was rarely begun amongst the inhabitants of Ban de la Roche, and when the worthy pastor could not effect a reconciliation between the contending parties, he has in more instances than one paid from his own purse the sum which was the object of contention, in order to restore harmony amongst them. Thus become the benefactor, and as it were the soul, of this interesting colony, the celebrity of which had successively drawn to and fixed in it several excellent men, he exerted over it the most beneficial influence. Ascribing every thing to God and relying on his divine Providence, the pastor Oberlin, father of a numerous family, was the zealous promoter of every Christian work. Notwithstanding the smallness of his means (his salary a short time since not exceeding one thousand francs,) he made them suffice for every demand. He had by his example led his parishioners to form the invaluable habit of laying aside every week a portion of their savings to be employed in charitable purposes; and thus they were enabled to encourage and support many institutions framed in the true spirit of the gospel.

The union of so many virtues and good qualities in one man could not long remain unknown. Many philanthropic societies were eager to nominate him an honorary member; our first National Assembly pronounced him deserving of the gratitude of his country; the Society of Agriculture for the department of the Seine, some time after, decreed him a gold medal; and lastly, Louis XVIII., on the report of the minister of the interior, gave him the decoration of the Legion of Honor.

However honorable these proofs of esteem to M. Oberlin, however flattering the visits of

so many strangers of distinction, who went from all parts of Europe to see the *Sage of the Ban de la Roche*, he appeared to value nothing but sincere affection, whether it were from the multitude of pupils whose minds he had enlightened and whose hearts he had formed, or from his numerous parishioners, who owed to him their civilization and well-being. This attachment, which never varied and which will long survive the pastor, appeared in an affecting manner at the ceremony of his funeral. The annals of Alsace afford few examples of so imposing a solemnity as an immense concourse of the inhabitants of the immediate neighborhood and of the surrounding departments, all clad in mourning, going in melancholy silence to contemplate for the last time the features of their benefactor, of their *father*,* whose body was inclosed in a glazed coffin which the delicate ingenuity of one of his parishioners had contrived for this purpose.

With the view of preserving the memory of this venerable pastor, a subscription has been opened in the country which he himself remodelled, for the foundation of a charity which will bear the name of Oberlin; and which, destined to provide for the moral and physical wants of the inhabitants of Ban de la Roche, will perpetuate to future generations the influence of his kindness and the example of his virtues.

* An appellation given him throughout *Ban de la Roche*.

CHRISTIAN REGISTER.

BOSTON, JANUARY 16, 1830.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS, &c.

We have published in our columns of this day a letter from Alden Bradford, Esq. as Secretary of this Society, occasioned by an article, which lately appeared in one of the orthodox journals of this city. The spirit of that journal;—any thing but the 'spirit of the pilgrims,' if by that is intended the spirit of that religion, which our fathers professed and honored—has long prevented us from noticing, as we might, its various misrepresentations. A total disregard of the courtesies and charities, which other men are accustomed to maintain; a coarseness of language, not more revolting to good taste than to charity; an unrelenting hostility to every thing, that comes not within its own narrow and exclusive standard; a reckless violation of private feeling; a wantonness of attack upon individual character; and particularly attempts to brand with the reproach of infidelity, a class of Christians who by their works and their lives, by their learning, their arguments and their virtues, have contributed beyond most others to establish the truth and to diffuse the spirit of Christianity—are among the well known features of this publication. It's statements, therefore, however incorrect, we have in general preferred to pass over in silence; satisfied that the temper, which suggested them, would with all persons of the least discernment and generosity be their own refutation.

We shall not detain our readers by any particular remarks on the article, to which we have adverted. The letter of the Secretary will be a sufficient reply to some of its grosser misrepresentations. Upon one point only shall we give ourselves the trouble to remark. It is a well known fact—and it is almost the only one stated with entire correctness in that article,—that a large majority of the society, and the whole of the Executive Committee for the present year are of liberal principles. Yet it is also true, that only two new missionaries of their own views have as yet been appointed: and that most of the other missionaries, previously in the employment of the society, though well known to entertain orthodox opinions, —and some of them zealous also in promoting them,—have been retained. To what is this forbearance on the part of a decided majority of that institution—holding it at pleasure to make an entire change in the whole aspect and influence of the society—to be ascribed? To what, we ask, *can* it be ascribed, but to a spirit of forbearance and charity; a respect for the past services, and perhaps the declining years or domestic interests of aged missionaries; a tenderness also and deference for the feelings and wishes of the minority of their associates, with whom though widely differing in their speculations, they would gladly cherish a generous and courteous fellowship—to these and to such like motives is to be ascribed a forbearance, of which the writer of an article, like that before us, can have no conception; which is always expected and in some sort claimed by Calvinists from their less exclusive brethren; but of which the whole history of modern orthodoxy itself affords neither an encouragement or example.

*** We are sorry that we are obliged, for want of room to defer notices of the Liberal Preacher, and the tract of the A. U. A. by Rev. W. Ware, till next week.

CRITICAL NOTICE.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW, *for January*, 1830.

We have read the Christian Examiner for January with great interest. It opens with an article on National Literature written by a master. This bewildering topic of contemporary letters, which, as it must always be viewed in comparison with the past, is ever embarrassed by the question, *How shall the eye behold itself?* and which is commonly the occasion of more false judgments, and false predictions, than almost any other, is discussed in the pages before us with great precision and eloquence. A sound definition of literature is first given; its value is shown, and the more obvious objections that are popularly offered, are answered. The means are then suggested by which the present generation can hope to create it. And finally, as if to give these wise counsels a dramatic integrity, the existence is shown of a *power* in the public mind of this age, equal and more than equal to any of those, which, in past ages, have moved upon the waters of human thought: that is, since experience shows that some strong internal or external excitement has always preceded in every nation, the appearance of its men of genius, and these excitements have commonly been a foreign war, an emigration, a revolution, or the like, it is the opinion of the writer that the progress of *religious truth* will supply to the mind of this age, a more energetic impulse than any hitherto felt.

Whilst we delight in the genius that has been able to give such a practical value to speculations of this character, we cannot help regretting that the writer has left untouched the great question which possesses a supreme interest for all cultivated minds, namely, what are those causes which in every nation successively, now advance, and now terminate the progress of letters, by a force not to be resisted; an effect, against which the learning or talents of individuals or of academies contend in vain. For example, why the language we speak should have had in a period that is easily defined, and which ends with the reign of Charles II, a richness and significance which no genius since has been able to restore to it.

We respect the patriotism which does not suffer the author of this article to praise what is called, by courtesy, American literature. We listen gladly to his urgent pleadings, in this high cause. We honor that unsubdued spirit which *hopes against hope* for human nature, and whilst the dreariness of the past and the present fills us with gloom, we rejoice to feel that experience is always open to be corrected by experience; and that premature conclusions from a defective and declining past may at any time be contradicted by a learned and improving future.

The second article is upon the subject of Catholic Emancipation, which the writer denies to be yet achieved, and treats of the evils of an Established Religion.

The third article is a continuation of the learned essay in the last number on the writings of Justin Martyr, and will receive and reward the attention of all who wish to trace the history of the corruptions of religion. It is written evidently by one who is master of his subject by dint of exact and extensive learning.

The fourth article contains some striking details of the common sufferings of war, furnished from the journal of a British soldier.

The fifth article seems to us one of very great interest. It is a most able and fair discussion of a question which possesses great interest in itself, and which has, in the progress of inquiry, continually attracted more and more attention from religious men. The article is entitled, 'The Scriptures not a revelation, but the Record of a revelation.' It is unanswerably shown that they make no claim to be the word of literal inspiration; that not the style but the matter of the revelation was given by the spirit of God; and so that Matthew and Paul and John must be answerable for the mistakes which are necessarily implied when two different accounts are given of the same fact. The last part of the article is a rational and eloquent defence of Faith, and we wish our earnest recommendation might have weight with any lover of truth to read this essay for himself.

The sixth article recommends to the public the Dissertation on Intemperance by Dr. Sweetser, to which the premium of the Mass. Medical Society was awarded in June 1827.

The seventh article is a very pleasing account of the public Charities of France, and a comparison of the same with the English institutions. A very pointed remark, which is quoted by Dr. Johnson, in the work here noticed, seems to speak the result of this comparison; 'that in England, the laws are bad, but are well kept, whilst in France they are excellent, but ill kept.' Some judicious remarks on the general subject of Pauperism conclude the piece.

The eighth and last article treats of the Future State of man. It is a very clear and methodical statement of the argument for a future life that shall be a continuation of this, drawn from our notions of the divine justice in confirmation of the argument from analogy; and the nature of that after-life is then explored from such lights as the constitution of man furnishes. It is to be continued in the next number.

'LIBRARY OF ENTERTAINING KNOWLEDGE; *Published under the superintendence of the British Society for the diffusion of useful Knowledge.*— Boston: republished by WELLS & LILLY.

The numbers of this work which have been published in England have been recieved there with great and deserved popularity; and have been circulated in this country to some extent. The work in the numbers which we have examined appears to be well executed. It is a work however which requires no recommendation, for natural history is always agreeable both to the ignorant and the scientific. In the Menageries one cannnot fail to remark how much improved the state of knowledge with regard to some wild animals is, compared with what it was only forty or fifty years ago. Messrs. Wells & Lilly deserve the thanks of the public for endeavoring by a reprint to extend the circulation of this work among us. We regret, however, that the wood cuts are so much inferior to those of the English edition. The English are very spirited and probably accurate portraits of individual animals; the American are so very incorrect and obscure, that one scarcely recognizes them for the same. If the cuts cannot be better executed in this country, we should think the republication had better be abandoned; as it seems that the English numbers are retailed at only six cents more than the American.

RELIGIOUS INTELLIGENCE.

ORDINATION AT WILTON, N. H.

On Wednesday last, Mr. Stephen A. Barnard, from the Theological School in Cambridge, was ordained as minister of the First Congregational Church and Society in Wilton, N. H., formerly under the pastoral care of Mr. Beede. Introductory prayer and reading of the Scriptures, by Mr. Gage, of Dunstable, N. H. Sermon, by Mr. Whitman, of Waltham. Ordaining prayer, by Mr. Leonard, of Dublin, N. H. Charge, by Mr. Abbott, of Peterborough, N. H. Right Hand of Fellowship, by Mr. Thomas, of Concord, N. H. Address to the Society, by Mr. Robinson, of Groton. Concluding prayer, by Mr. Barrett, of Boston. Benediction, by the Pastor.

The text of the sermon was from Acts xvi. 30. 'What must I do to be saved?' The preacher began with remarks on the importance of the subject. He then proceeded to discuss the three great topics which it was the chief purpose of the discourse to explain and enforce.

1. 'What is Christian salvation?' To this he gave an answer in general terms, which, he said, involved four important gospel truths, viz. 1. That Christian salvation consists in deliverance from ignorance, error, and sin, and in the possession of Christian knowledge, virtue, and piety; 2. That this salvation takes place whenever a person becomes a practical Christian; 3. That so long as any one continues a practical Christian he is no further in danger of punishment; 4. That no one can obtain the divine pardon except by forming a Christian character. These propositions were proved and illustrated at length, from reason, observation and scripture.

2. 'By whom are we saved?' By our Heavenly Father. He is the original fountain of all salvation. He saves us from temporal calamities, as he provides the means for our daily support and enjoyment. He also saves us from sin and its evils, as he furnishes us the means for our moral and religious improvement and happiness. But is not Jesus our Saviour? He is; yet in a subordinate sense, and as the agent of God. These positions were fully sustained by proofs from reason and revelation.

3. 'By what means does our Heavenly Father effect our Christian salvation?' By certain instruments, principles, and motives; by Jesus Christ; by the Bible; by the Christian ministry; by faith; by hope; by fear; by all these so far as they are effectual to make us holy, and no farther. The manner in which these instruments, principles, and motives are made to contribute to salvation, was explained; and questions were answered respecting the efficacy of good works, divine grace, the alleged discrepancy between Paul and James, &c. &c.

From the answers given to the three questions, as stated above, the preacher passed to several important reflections, naturally suggested by his preceding remarks; such as 'the grand design of our Saviour's mission and death;' 'the great object of the Christian ministry;' 'the chief duty of hearers;' the evidences by which we may 'determine whether we ourselves, and those around us, have experienced Christian salvation;' and 'the only method of escaping the punishment of sin.' What is this method, he asked under the last head, but reformation, virtue, holiness? Without this, the sinner will have a hell in his own bosom, of which he cannot rid himself. Death will not save him from it. Can he avoid the natural consequences of his profligate course? Can he desert his own reflections? Can he escape from his own soul? Can he hide himself from the inspection of an omnipresent and omniscient God?

We have given but an imperfect outline of a very good sermon. It was such an one as the time and the place required,—plain, direct, forcible; truly scriptural and of course rational; doctrinal yet eminently practical; abounding in familiar and apt illustrations of truth and duty; and suited at once to convince the understanding, rouse the affections, and lead to a life of practical holiness.

We regret that we are not able this week to insert both of the original hymns, which, with several other appropriate pieces, were sung, by a numerous choir, with taste and effect. The one by Mr. Peabody, of the Theological School at Cambridge, follows; the other we shall give next week.

HYMN.

Lift aloud the voice of praise!
God our Father and our Friend,
Hear the prayer and song we raise,
Weak yet trusting we would bend.

Lo! another servant brought
To the heritage of God;—
May he teach as Christ hath taught,
Tread the path his Saviour trod.

To the vineyard may he come
Girded with celestial might;
Skilled to draw thy children home,
Taught to give the darkened, light.

Unto Thee a people bend,—
Bind us heart to heart in love;
Flock and Pastor, we would tend,
Ever toward our home above.

And on him who heretofore
Blest for us the broken bread,
Children to their Saviour bore,
Prayed beside the dying bed;—

On thy servant turn thy face;
May his honored head go down
Ripe with years and rich in grace,
Looking for a heavenly crown.

The last two stanzas of this fine hymn, some may wish to be informed, refer to the Rev. Thomas Beede, who, after a ministry in Wilton of 26 years, was permitted by the church and society, at his own request, and with a liberal pecuniary consideration, to retire, in the beginning of 1829, from the pastoral office. It affords us pleasure thus to perceive that the occasion of new joys and hopes was not allowed to be, at the same time, one of forgetfulness as to the services of the former pastor. Nor will it be without satisfaction to many of our readers, certainly it is not to us, to see recorded in our columns, the following testimonial, which we are permitted to extract from a communication of the church to Mr. Beede, dated Jan. 15, 1829.

'The church hold in precious remembrance and would on this occasion express to the Rev. Thomas Beede their grateful sense of his exertions as their pastor the last twentysix years (under many trials and embarrassments) to promote peace and good will, to increase useful knowledge among the youth and to inculcate upon the people of his charge the truths of the word of life, and impress upon them the practical importance of our holy religion. From the seed sown by these exertions it is hoped the most happy fruits will flourish both in this life and in that future life which is the hope of the Christian. In separating from their late pastor the church express their sincere and most cordial wishes for his welfare; that the divine blessing may constantly attend him and still make him a useful instrument in promoting the temporal and eternal well being of his fellow men.

'A true copy of record examined by

'SAMUEL ABBOTT, *Recording Sec'y.*'

Dedication at Waltham. We gave in our last paper, a brief account of the late Dedication at Waltham. We are now enabled to furnish a more full statement of the exercises. They were as follows; Anthem—Introductory prayer by Mr. Francis, of Watertown—Reading the Scriptures, by Mr. Gannett, of Cambridgeport—Original Hymn—Dedicatory prayer, by Dr. Ripley, of Concord—Hymn—Discourse, by the Pastor—Original Hymn—Concluding Prayer, by Mr. Field, of Weston—Dedication Anthem—Benediction.

The Music, under the direction of Mr. Buttrick, was of a very high order, and executed in the best taste.

The Sermon, which, as we before remarked was listened to with great interest, will probably, in some form, be given to the public.

The promptness with which this society has erected and finished a new and commodious place of worship, is a pleasing indication of their attachment to religious order and their respect for the Christian ordinances. It was but two months from the time of raising the building until it was dedicated. It contains seventy pews on the floor, and four in the singing gallery, and exhibits uncommon neatness and convenience. All the shares were taken up by the Society, and the pews, which have since been sold, brought a considerable sum above the appraisal. We understand that the society, was never in a more flourishing condition. We doubt not, that in their present harmony and prosperity, they are as ready to acknowledge the hand of Providence, as in the lightning, that, in a moment as it were, prostrated their former place of worship. Its wise purpose may herhaps have been already effected, in impressing a still deeper sense of the value of their religious privileges, and in cementing more firmly their former bands of Christian fellowship.

Mr. W. A. Whitwell, of the Theological School at Cambridge, has received a unanimous invitation from the 'Town-Congregation and church' of Walpole, N. H. to become their pastor. We understand that he has accepted the invitation, and that February 3rd is appointed for his ordination.

Mr. Robert F. Walcutt has received an invitation to become the minister of the Congregational Society in Berlin, as successor of the late Rev. Dr. Puffer.

Mr. ——— Thompson has also received an invitation to take the pastoral charge of the Congregational Society lately established at Natick. Both of these gentleman are from the Theological School at Cambridge.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

SOCIETY FOR PROPAGATING THE GOSPEL.

MR. REED,—This morning, a friend mentioned to me, that, in the last number of 'the Spirit of the Pilgrims,' there was a reference to the report of the Select Committee of the Society for propagating the gospel among the Indians and others in North America, in which surprise was expressed, that no statement of the treasury was given; with an intimation, that such an omission would justify a suspicion, that the management of the funds of the society was not such as they *should* be. I was, therefore, induced to look at the article in the Spirit of the Pilgrims. And, though there is not a direct and explicit charge of improper appropriation of the money of the Society, nor an intention, I trust, to intimate, that the funds are not in safe hands, yet some of the remarks seem to demand a short notice from me, by whom the report was prepared, and under whose direction it was published.

It is, indeed, usual to give in the report a concise statement of the funds of the Society. But the last sheet of the report for November last was printed just as I was leaviug the city on a journey; and the Treasurer, who lives at Cambridge, could not conveniently be seen by me, to obtain such an account. The report was, therefore, published without any. On application, the following statement has been received of Hon. Asahel Stearns, the present Treasurer of the Society, viz.—In Bank Stock, $18,700—(2000 of which was for 6 months only,) the income being $698. In Insurance Company Stock, $1,200—$7200. Deposited at 5 per cent. $700, six months $1850. Mortgages, $13,900—$564,00. Cash on hand, chiefly due Missionaries, (Oct. 22d) $806,47; and collections (Nov. 6th) $115,64.

The Treasurer observes, that the income has been diminished, by the failure of the Boston and American Banks to make a dividend in October last. But chiefly, through the failure of a person, who has a large sum loaned him on mortgage, by the former Treasurer, to pay the interest thereon for *four years*, amounting to $1,080. Without intending to criminate the former Treasurer, it is but just to observe, that the security held for payment of some large sums was not sufficient, that the interest had not been duly received theron; that the present Treasurer has given particular and efficient attention to the subject, and has taken care to obtain new and sufficient security.

It is observed, in the same article in the Spirit of the Pilgrims, that the majority of the Society has long been Unitarian or liberal, but that the Committee and Missionaries were almost invariably Calvinistic, or Orthodox. This fact surely ought to be considered as evidence of the *candor* of the Unitarians. It is a mistake, however, 'that all the Missionaries, excepting one, have been exclusively) orthodox.' Such was not the venerable Mr. Little of Wells, Me. the first Missionary who was long employed. Such was not Mr. Abiel Abbot, who was his assistant, with the approbation of the Society. Such were not Dr. Coffin of Buxton, Mr. Thaxter of the Vineyard, Dr Kendall of Weston, Dr. Foster of Brighton, Mr. Piper of N. H., Dr. Allyn of Duxbury, Mr. Nurse of Ellsworth, Mr. Parker of Dresden, nor Mr. True of Union. It is not meant to be understsod, that all the above named gentlemen were Unitarians, in the modern acceptation of the term; but only, that they were not of such theological opinions as to entitle them to the epithet of *Orthodox*, as usually understood.

One word as to the Select Committee, to the election of which the article refers. In 1826, it was composed of the following persons; Alden Bradford, Dr. Lowell, Dr. Ware, Professor Hedge, and Edward Tuckerman; (with the President, Secretary and Treasurer, who are ex officio members.) In 1827, Dr. Ware was omitted and Mr. Wisner chosen in his stead. It is needless to say, that this was done by the minority of the Society, though by the majority present at that meeting. The majority of the Society, it appears, did not approve of this change; and in 1828 elected an entirely new Committee, the greater part of whom were of liberal sentiments. This is the true state of the case.

If the majority of the Society shall be as liberal, as the writer admits they have been in former times, there is no just reason to suppose, as he has intimated, that none but avowed and decided Unitarians will be employed as Missionaries, in future. Nor is there any want of consistency, it is apprehended, (though more than hinted) in the Society or Committee, in declining to employ Universalists, because the liberal party refrain from judging or censuring men for their religious opinions. Those who adopt a creed, tending to licentiousness or immorality, or which does not expressly inculcate doctrines according to godliness, (whether antinomian or denying a future retribution) the liberal, certainly, are not obliged, consistently with their views, to employ or patronize, though they may not proceed to anathematize them. They may justly, then, withhold their patronage and special favor from those who teach, that men will not be subjected to a future judgment, for their conduct and character in the present life.

ALDEN BRADFORD,
Sec'y. of Soc. for propagating the Gospel, &c.
Boston, January 12th, 1830.

[For the Christian Register.]

FALSE CHARGE OF INFIDELITY.

MR. EDITOR,—I know of no effect of party divisions, on any subject, affecting human happiness, more lamentable, than their tendency to degenerate from the high ground of argumentation on unsettled truth, to mutual recriminations of the characters, motives and proceedings of those who lead in them. We have witnessed this progress in political discussions, carried to an extent disgraceful to our country; and we now seem likely to realize the same evil in our religious differences. Controversy, is in itself neither evil in principle, nor pernicious in its consequences, when conducted for its legitimate purpose of discovering or establishing truth, by combatting error; and the disgust, which has often been conceived and expressed against it, has arisen from the pursuit of a different course; a course which is not controversy—from the attempt to refute a doctrine, by dwelling on its supposed ill effects, on the feelings, views and lives of those who profess it, and endeavoring to bring an odium on their characters. The two practices are entirely distinct; and while the candid controversialist on disputed doctrines, is to be honored as a lover of truth, and a contributor to its diffusion; the man is to be rebuked, who strives only to fix injurious imputations on the moral character of his adversaries, by which ill temper is generated, and the cause of religion brought into contempt.

With these views, I have perceived with continued regrets, the principle on which the Spirit of the Pilgrims is conducted. In a constant perusal of it, I have seen very few, if any of its pages, devoted to the defence of the faith which it professes, which are entirely exempt from strictures or insinuations, on the religious character of the opponents of that faith. Almost every article, whatever may be the assumed topic, seems chiefly to aim at the destruction of the reputation of Unitarians; an unworthy occupation, which whether it succeed, or fail, I am persuaded the actors in it will one day see cause to repent, if the advancement of religion in any form, is really an object of their desire.

A more than usual boldness of denunciation is assumed in an article, in the number of that journal for the present month, entitled 'What constitutes infidelity,' which as a specimen of logic, would in any other publication scarcely be considered serious; the object of which, is to prove that 'some leading Unitarians' are infidels, or disbelievers in the Christian religion. And our Unitarian friends who do not see the Spirit of the Pilgrims, will be amazed to hear on what grounds this is attempted to be substantiated, viz: Eminent Deists in Europe and America have in some occasional passages of their writings treated Christianity and its author with respect and urbanity, (which unhappily some of its advocates do not manifest in return) and it is contended, that a similar respect, shown by Unitarians, does not prove them to have any more claim to the Christian name.

On this fact and argument, a rule is then set up, to distinguish the Christian, from the infidel, which is thus stated. 'The Christian receives the canonical scriptures of the Old and New Testament, as coming from God—as of binding authority—as the standard of his faith, and the rule of his conduct; but the infidel, whatever he may profess or pretend, never in reality does this.' After some illustrations to explain this rule, the writer again says—'The true Christian believes, that the inspiration of the sacred writers secured them from all mistakes and errors, and led them to communicate the most important things in the most proper way. But the infidel, if he does not deny the inspiration of these writers altogether, supposes that they have committed frequent blunders, and must be judged of, as to the accuracy of their statements and reasonings, just like any other men.'

From these quotations it will be apparent, (what would be still more so from others, had I room to make them) that this writer does not receive any as Christians, unless they believe in what is called the plenary inspiration of all the canonical scriptures; that is, that not only the substance of their revelations, but the import of every phrase, and expression in them, was dictated by the Holy Spirit. He does not perceive, or is willing to overlook, the all important distinction, between a writer, who disavows a belief in any verbal revelation from God to man; and one who, admitting the reality of such revelation, only hesitates on the accuracy of the method by which it was communicated, and transmitted to future ages: but binds both these widely differing classes together, under the common denomination of 'infidel.'

Having thus settled a most comprehensive definition of 'infidelity,' it was easy to determine what Unitarians come under it. The writer accordingly proceeds to make extracts from the writings of several distinguished Unitarians, European and American, in which though they firmly hold the genuineness of the divine revelation by Jesus Christ, they do not agree as to the accuracy of the record of this revelation, or the perpetual inspiration of those who communicated it, and the inference is of course drawn, that these Unitarians are no other than infidels.

It would be useless for me to proceed to shew the fallacy of this reasoning, for all your Unitarian readers will perceive it at once; and I cannot hope that this communication will be ever seen by any, except a few, of the Orthodox body, or be in any way noticed or alluded to in any Orthodox publication; but there is one application of it, which I cannot forbear to make, for the benefit of those who do consult your paper

It is a common and happy argument in defences of Christianity, that there is an independence or absence of concert, in different sacred writers, when speaking on the same topic or fact. The circumstance or doctrine is considered more satisfactorily proved, because attested by different individuals, who appear to have recorded it without collusion; and thus the general accordances, and minute discrepancies of these writers, are with justice equally considered proofs of their credibility, because the same thing occurs in all genuine human testimony, delivered in courts of justice. But it is obvious that this argument applies only to human testimony, such as is liable to common defect of attention or memory, which may thus deviate minutely, without incurring suspicion of fraud. Could we suppose witnesses to give their separate testimony, under the dictation of a single infallible prompter, there could be no appearance of independence, unless this prompter designed to deceive, by giving the appearance of varying witnesses; and were the fact of such dictation known, the slightest discrepancy would overthrow his credit for integrity. Whoever therefore, uses the argument of the independence of different witnesses, as a proof of their truth, plainly discards the idea of plenary inspiration; he considers the witnesses as human witnesses, testifying from their own unassisted memory, and liable to err in minute points, and according to the definitions of the writer, on whom I have commented, such an one is an infidel.

It happens that in the very same number of the Spirit of the Pilgrims, which contains the article under consideration, is a critical notice of a work on 'The veracity of the gospels and Acts of the Apostles,' where this very argument is noticed with approbation. The principle to which the reviewer agrees, is this, 'In all spurious writings agreement is the effect of contrivance or design,' and consequently to use the words of Paley,—'In examining the agreement between ancient writings, the character of truth and originality is undesignedness.' And again he says —'The undesigned coincidences here noticed, establish beyond all controversy, the fact, that the writers of the Gospels and the Acts of the Apostles were independent witnesses of the facts which they relate and that each wrote from personal knowledge of his subject; and they cannot be contemplated, with the incidental remarks accompanying them, without a conviction, or an increased *persuasion* that the writings in which they are contained are true.'

Now, I would ask the author of the first article, whether he considers the writer of this critical notice, as well as Paley, to be an infidel? It seems to me that according to his principles, he must. UNUS.

[For the Christian Register.]

"DOMESTIC SCENES."

MR. EDITOR,—Will you allow me a corner in your paper to express the pleasure with which I have read the little book lately published by Mr. Bowles, entitled 'The Seymour Family or Domestic Scenes.' I have not for a long time read any of the innumerable quantity of children's books, with which we are deluged, that I think superior to it. It is filled with useful information of various kinds, given in the easiest and most natural conversational style, and not administered in formal scientific lectures, as is too often the case in juvenile books at the present day. The children are permitted to think aloud and to speak with the freedom of childhood, and we cannot but hope that our little favorite Nancy, whose character is so rich in youthful promise, may again appear before the public at a more mature age, as the author has partly promised. For the sake of the author and the public, it is hoped that this little work will have free circulation. It will recommend itself to all parents and Sunday School Teachers as a valuable addition to their libraries.—A TEACHER.

OBITUARY.

[From the Boston Daily Advertiser.]

HON. EDWARD H. ROBBINS.

On Tuesday the 29th of December departed this life, the Hon. Edward H. Robbins, in the 73d year of his age, and on Thursday evening his remains were deposited in the family tomb at Milton.

When the community is bereft of one who has faithfully performed so many public duties, and exercised so many good influences on the public mind, in the most critical periods, in the important stations to which he has been called, it is the fit occasion in the condition of a country like ours to look back on a life thus devoted, that we may call up virtue for imitation, and in the expression of our gratitude inculcate not only a bright example for imitation, but that those most intimately connected and afflicted, may feel consolation in the public sympathy.

Mr. Robbins graduated at Harvard College in the year 1775. Possessed of a strong mind and extraordinary memory, his attainments were respectable. Soon after taking his degree he applied himself to the study of the Law with Mr. Angier of Bridgewater, and having matured his studies with this eminent lawyer, he began the practice of the Law in his native town of Milton. But though his engagements were soon very considerable, there was yet a quickness of perception and an ardor of temperament, with an affability and most obliging disposition, that produced an early call to public life. He was chosen to represent the town of Milton in the year 1781. His talents for public business were soon perceived, and his marked attention to legislation so well estimated, that he was chosen Speaker of the House in the year 1793.

How well he fulfilled the duties and sustained the honor of the Chair is still well remembered. His discrimination and the admirable exercise of his memory, in promply recollecting the local, and relative interests of the Commonwealth, and the persons and characters of the members, in the duties of appointment, were indeed of high public advantage.

He continued, by re-election, to fill this arduous office, with singular approval, for nine successive years,

In the year 1802, his popularity induced his nomination to the office of Lieut. Governor, and he was (associated with Gov. Strong) re-elected to that office for several successive years.

When he ceased to perform the latter duties, he was frequently engaged in public business as Commissioner of the Land Office—one of the Committee on defence, and in the furtherance of other public objects.

He was a member of the Academy of Arts and Sciences and of many other useful and benevolent institutions.

But it was on the decease of the Hon. William Heath in the year 1814, that his talents, and his benignant disposition, were called into most acceptable exercise, by his appointment to the office of Judge of Probate for the County of Norfolk.

How faithfully he decided, and with what kindness he acted and advised,—and how far sorrow has found mitigation in a discharge of the official relation in which he was placed, will be long remembered, and was a source of much satisfaction to him.

It falls to few so well to fulfil the arduous duties of an active life, devoted to the public.

In times of agitation and political excitement, he was considerate and prudent. In periods of danger firm.

He has finished his course and left an example well worthy of imitation.

But it was in private life he gave the most endearing proofs of his merit. As a husband and father—a neighbor and friend—he was indeed most kind.

But they must reflect and be grateful that he was so long spared for usefulness;—that '*he has come to his grave in a full age like as a shock of corn cometh in his season.*'

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

In the records of the doings of the Senate from Thursday last up to the same date this week, we find but very little that can interest the public. The usual business of receiving and referring petitions and of reading and advancing bills of a private nature, or of local and minor interest, has been attended to.

Among the committees of inquiry appointed, was one to report on the expediency of providing by law for the more speedy prosecution and conviction of persons violating the laws relative to licensed houses; a committee was also appointed to inquire into the expediency of extending the jurisdiction of judges of Probate, in reference to the sale of real estate.

In the House of Representatives the number of petitions presented during the week has been great. Among the most important we name that praying for an alteration of the law rendering the stockholders in manufacturing corporations personally liable for the debts of the same.

An order of inquiry of some importance, in regard to banks, was passed in the House, and sent up for concurrence.

The subject of imprisonment for debt was also brought up at different times during the week, and will probably receive, during the session, the thorough attention of the House.

Inquiries were ordered in regard to the expediency of extending the power of Justices of the Peace, so as to give them power of cognizance of all matters not exceeding fifty dollars. Also, in respect to the extension of the powers and duties of constables.

The bill to establish the Massachusetts Rail Road Corporation was orderd to be taken from the files of the last session and referred to the Committee on Rail roads and Canals.

CONGRESS.

On Monday, the 4th inst. in the Senate, a petition was presented from citizens of New York, praying 'for the protection of the United States for the Indians, against injustice and oppression.' This occupied considerable attention, and occasioned a discussion of some interest. The petition was laid on the table without reading.

The subject of the Massachusetts claims on the United States for military services rendered during the late war, was called up in the Senate on Tuesday, and after some prefatory remarks by Mr. Silsbee, giving a brief history of the subject, he asked leave to bring in a bill. Leave was granted and the bill was read and passed to a second reading.

The claims of South Carolina on the United States for war expenditures, and the question about the travelling expenses of members were brought up and discussed on Wednesday and Thursday. Adj. to Monday.

The principal business of the House, on the 4th inst. related to the condition of the Military establishment of the United States.

A discussion took place on Tuesday, on the subject of distributing the proceeds of the sales of public lands among the different states for purposes of education.—The same subject was brought up on Thursday. The other business of Wednesday and Thursday related to private claims and other subjects of no public importance.

On Friday a bill was reported, read twice and committed to a committee of the whole House, to make appropriations for paying the Revolutionary and Invalid Pensions.

The principal discussion of the day was on a contested election. Adjourned to Monday.

Boston Society for the Diffusion of Useful Knowledge. The Hon. Alexander H. Everett, will repeat his lecture this evening, at 7 o'clock at the Hall of the Athenæum. Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

New Bridge to Charlestown. The opinion of the Judges of the Supreme Court was given during the past week, in the case which has been pending in that court, between the proprietors of Charles River Bridge, and the proprietors of the Warren Bridge. The four Judges were equally divided, the Chief Justice and Judge Putnam being for an injunction against the Warren Bridge, and Judges Wild and Morton being against it.

It is expected that the case will be carried to the United States' Court.

A young man named Henry Thayer, was examined on Saturday last, in the Police Court before Justice Simmons; against whom many suspicious circumstances attached, connected with the recent fires at the Type Foundry Fort-Hill, in Tremont street and other places. We understand that several curious facts were developed upon the examination, which tended to confirm the suspicions already excited, but perhaps not enough to enable one to pronounce definitively between his guilt and innocence.

The result of the examination is, that the accused was ordered to recognize on two complaints in the sum $1000 each, to take his trial at the next municipal Court. For want of sureties he was committed to prison. *Eve. Gaz.*

New-Bedford Savings Institution. By a late statement of the affairs of this institution, it appears that the deposites during the past year were $48,392-68. The nett increase of deposits during the year was 30,202 62.

The whole amount of deposits on the 4th inst. was 134,195 61 belonging to 748 individuals. A dividend of 5 and a half per cent has been ordered; and a ballance of profits to meet possible losses remains unappropriated.

Monument to Governor Hinckley. A monument has lately been procured, by subscription of citizens at Barnstable, and erected over the neglected grave of Governor Hinckley. It is a plain oblong square, covered with a stone slab, bearing the following inscription.

Beneath this Stone,
Erected A. D. 1829,
Are deposited the Mortal Remains
of
THOMAS HINCKLEY.
He died A. D. 1706, aged 85 years.
History bears witness to his piety, usefulness and agency, in the public transaction of his time.
The important offices he was called to fill evidence the esteem in which he was held by the People.
He was successively elected an assistant in the government of Plymouth Colony, from 1658 to 1681; and Governor, except during the interruption by Sir Edmund Andross, from 1681 to the junction of Plymouth with Mass. in 1692.

The Cherokees. A law has been passed by the legislature of Georgia, to take effect on the 1st of next June, annulling all the laws of the Cherokees, and subjecting them to the arbitrary will of the Legislature. This usurpation of authority, it it to be hoped, will not be permitted by Congress to be carried into execution. The national faith, we conceive to be pledged to protect them in the exercise and enjoyment of all privileges and rights not inconsistent with the sovereignty of the United States. and the good order and peace of society.

Mourning. The Baptist Society in Worcester has voted to discontinue the wearing of mourning apparel for the death of friends.

Maine Legislature. The Maine House of Representatives has made choice of Daniel Goodenow, Esq. as Speaker, by a plurality of two votes, over Mr. Ruggles. No choice of President of the Senate has been made. Mr. Ruggles was the the Jackson candidate for Speaker. *Adv.*

On the 31st of December the mercury in the Schenectady Academy stood at two degrees higher than on the 2nd of June last. *Cent.*

The editor of the United States Gazette informs the public, that the premium of '*A Gold Medal*,' with a suitable incription, value one hundred dollars, or a piece of plate of equal value, for the best essay on the inadequacy of the wages generally paid to seamstresses, spoolers, spinners, shoebinders, &c. to procure food, raiment and lodging; on the effects of that inadequacy upon the happiness and morals of those females, and their families, when they have any; and on the probability that those low wages frequently force poor women to the choice between dishonor and absolute want of common necessaries,' has been awarded to the Rev. JOSEPH TUCKERMAN, of Boston

Henry Baldwin, Esq. of Pennsylvania, is appointed a Judge of the Supreme Court of the United States, in place of Judge Washington, decreased. The nomination was made to the Senate, on Tuesday, and it was unanimously confirmed on Wednesday.

FOREIGN SUMMARY.

Liverpool and Manchester Rail Road. The triumphant course of this great national work, and the unequivocal success which attended the late experiments at Rainhill, have brought its shares into the highest request, and given them a value which none but its most sanguine friends could have ever anticipated.

Locomotive Engines. The first trial of locomotive engines in Scotland, will be made upon the Garnkirk and Glasgow railway, nearly nine miles in length, which is laid from end to end with a double track, and both in line and level is extremely suitable for these machines. The road is far advanced towards its completion, and the necessary sum is already placed in the hands of the committee for purchasing an engine. The experiment will be made next summer. *Scotsman*

Rail Road in Cheshire. Notice has been given of the intention to apply to Parliament for power to form a railroad to connect the Grand Trunk Canal, by the Newton and Warrington railroad, with the Manchester and Liverpool railroad. It is intended to commence at Bank Quay, Warrington, and, after crossing the Mersey, there, to pass through the parishes of Grappenhall, Great Budworth, Wilson, Allostock, Davenham, Over, Middlewich and to terminate at the Grand Trunk Canal near Roughwood Saltworks, in Betchon.

From France. By an arrival at Norfolk, Va. from Havre, French papers to Dec. 2nd have been received. We give the following extracts.

The early winter had been very severe in most parts of Europe, and there had been several heavy falls of snow.

The King of France appeared to enjoy good health, and we have seen by the Court Gazette, that the venerable Prince Tallyrand continued to exercise his exalted station in the royal household.

Portugal. The report that the Pope had acknowledged the legitimacy of Don Miguel has been officially contradicted.

Spain. On the marriage of the King of Spain to his new bride, an act of amnesty had been ordered, including all political offenders, with the exception of thirty persons, who were leaders of the Insurrection which declared the Constitution of Jan. 1829.—Those who compelled the King to take the oath to support it; and those who proposed and supported the deposition of the King in the Cortes.

To Correspondents. The communications of T. Y. are always acceptable.

MARRIAGES.

In this city, at St. Paul's Church, the Rev. James H. Tyng, minister of St. Paul's Hopkinton, Mass, to Miss Matilda A. T. Degen, of this city. Mr. George Scott to Miss Susan Russell, formerly of Newburyport.

In Cambridge, Mr. George W. Randall, of Stow, to Miss Harriet Maria Richardson, of C.

In Chelsea, Mr. Benjamin Parker, of Charlestown, to Miss Cathorine Hall, of Chelsea.

In Hingham, Mr. Henry Nye, merchant, to Miss Hannah B. Barnes.

In Barnstable, Mr. Isaac Hallett, jr. to Miss Lucy G. Davis.

In Springfield, on Wednesday evening, 6th inst. by Rev. Mr. Peabody, Charles Chapin, M. D. to Miss Sophia Orne, daughter of Samuel Orne, Esq. Next evening, Mr. Thomas H. Parker to Miss Elizabeth Winslow.

In Concord, Dudley S. Palmer, Esq. Secretary of State, to Miss Esther Wilkins.

In Merideth, Mr. Horace Maloon to Miss Mary-Jane Gile.

In Hardwick, Dec. 23 by Rev. Mr. Merrick, Mr. Anson Warren of Tewksbury, to Miss Eliza Bowen, of H.

In Portsmouth, Mr. Richard Young, of the U. S. Army, to Mrs. Mary Sheafe.

In Keene, N. H. Rev. Charles Robinson, of Groton, Mass. to Miss Diantha Prentiss, daughter of the senior Editor of the N. H. Sentinel.

In Pawtucket, R. I. Mr. Frederick A. Sumner, Publisher of the Boston Free Press, to Miss Lydia, daughter of Mr. Abraham Wilkinson.

DEATHS.

In this city, on Sunday morning, while on a visit to her relatives, after an illness of five days, Miss Mary B., daughter of Hannah Gillpatrick, of Saco, Me. in the 18th year of her age.

In Charlestown, Mr. William V. Stetson, long a resident of South Bridgewater, Mass. aged 23.

In Cambridge, Thomas Lee, Esq aged 89.

In Milton, Miss Dolly Crane, aged 60.

In Salem, Miss Lydia Dodge, aged 32.

In Marblehead, widow Anna Prince, aged 93.

In Lowell, on Wednesday last, Mr. Edward Callender, aged 29, formerly of Boston.

In Concord, Dea. John White, aged 80.

In New York, Mr. Thomas C. Fisher, aged 25, formerly of Boston.

In Somersetshire, Eng. Mr. Thomas Harris, 108.

MASSACHUSETTS PEACE SOCIETY.

THE annual celebration of this Society will be held at the Old South Church on Wednesday the 20th inst. at 7 o'clock, P. M. when an address will be delivered by the Hon. William B. Calhoun. The members of the Society, members of the Legislature, and all others interested are respectfully invited to attend.

The annual meeting of the Society will be held at the Chapel, Spring Lane, the same day at 6 o'clock, P. M.

By order of the Executive Committee,
JNO. BAKER, *Recording Sec'y.*

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER.

THIS preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Pembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the aforesaid complaints. DAVID KIMBALL.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and retail by J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchin, Concord, "

N2ep6m.

From the Western Monthly Review, Cincinnati, Ohio.

JOURNAL OF HEALTH.

WE have seen some numbers of this Periodical. The writing is generally chaste, simple, intelligible, perspicuous. Of all our earthly physical interests, it touches infinitely the most important. The maxims of wisdom and experience treasured on the subject, and imparted in words, which he who runs may read and understand. There is no family in the Union, that would not be benefited many times the price of this publication, by reading, and perpending its contents.

We are clear, that, as far as it goes, we have read no similar work, so calculated to subserve the interests and well being of the community, in relation to health, in an equal degree, and we wish that the prudence and good sense of the community, may accord to this work a liberal patronage. Jan. 9.

A. U. A. TRACT,—No. 31. *(First Series.)*

'THE Danger of Delay,' by Rev. WILLIAM WARE this day published by GRAY & BOWEN, at the Depository of the Association, No. 135 Washington St. Jan. 1.

JUST PUBLISHED

TWO Sermons, one on National Blessings of Christianity: the other on Infidelity, for sale at the Bookstores and at the Statesman Counting Room. Jan. 2.

LIBERAL PREACHER—*for January.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for January, 1830, containing a Sermon by the Rev. CHARLES BROOKS, of Hingham, Mass.—'*On Procrastination*,'—from Acts xxiv. 25. Jan. 2.

PRIVATE SCHOOL FOR YOUNG LADIES

THE Subscriber would respectfully inform his friends and the public, that he will open a *Private School for Young Ladies*, on Monday, the 18th of January, in the second story of the building in Green-street, opposite Pitts-street, near Bowdoin-Square.

The rooms are spacious, light, and pleasantly situated. They have recently been occupied for the purposes of instruction by Mr. Newman. They will be fitted up with all the necessary furniture and apparatus for the present design.

The course or system of education to be pursued in the School will be structly inductive and liberal. Patient and unwearied attention will be given, that the learners may be thorough in every branch of study—that they form correct intellectual and moral habits; respectable, kind and affable manners. The government and discipline of the School will be uniformly administered with mild and parental discision.

The following studies will be introduced, arranged into three classes, viz:—Reading, with a scrupulous regard to Walker's Principles of Orthogepy and Elocution; Orthography, with a critical application of Walker's Key of elementary vowel sounds; Writing words and sentences on slates, from dictation; Permanship Modern, Ancient and Sacred Geography, and use o the Globes, with special attention to Maps, and Geographical Drawing; Intellectual and Written Arithmetic, and English Grammar; the Analysis of the principles and rules of English Grammar and Arithmetic will form a subject of constant and particular attention; and a reason for every answer given in recitation will be required of each scholar.

Also, a Practical System of Book-keeping; Elements of Geometry, and Natural Philosophy; History of the United States; Rhetoric; Elements of Logic and Algebra; Plain and Ornamental Needle Work; Drawing and Painting, and Vocal Music. The Latin and the most fashionable Modern Languages will be introduced, when the advanced state of the School shall demand them.

For the last mentioned studied, there will be an additional tuition. Competent auxiliary teachers will also be provided, when their assistance shall be found necessary.

The qualifications for admission into the Third Class will be, six years of age, and an ability to read with a moderate degree of fluency.

TUITION.

In the Third Class, $6—Second Class, $8—First, $10. Application can be made to the Subscriber, at his, residence, No. 15 Bowdoin-street, opposite Somerset-street. J. BAILEY.

Jan. 16. 3t.

PICTURE OF BOSTON.

A very appropriate present from a Bostonian to his friends abroad, is Bowen's Picture of Boston, published for 1829. It makes a neat pocket volume, bound in the style of the Christmas and New Year presents, of about 250 pages, with engravings of the principal public buildings of interest. The work may be found at the bookstores of Messrs. Hilliard, Gray, & Co.—Munroe & Francis, and Carter & Hendee. Jan. 2. 3t.

JUVENILE BOOKS,

(at reduced prices.)

N. S. SIMPKINS, & Co. 79 Court Street, offer for sale a great variety of Juvenile Books suitable for CHRISTMAS and NEW YEAR'S PRESENTS at *low prices*—(many of which at 50 per cent less than the retail price.) They will also have for sale the new Juvenile works which may be published for the season—together with Dissected Maps—Geographical Cards, &c. &c. Likewise the following Juvenile ANNUALS;—The *Pearl; Youth's Keepsake; Juvenile Forget-me-not; Ackerman's Forget-me-not; New Year's Gift*, and several others.

☞ Ware's Discourses; Jotham Anderson; Moral and Religious Selections in Prose and Poetry; Brook's Monitor; Alice Bradford, or Religious Experience, and Pocket Bibles neatly bound, suitable for presents for the coming season. 3t Dec. 19.

INFANT LESSONS.

JUST published by L. C. Bowles, and Wait, Green & Co.—'*Infant Lessons*,' by the author of 'Helen and Maria,' 'Happy Days,' &c. &c. Jan. 2.

DISTRICT OF MASSACHUSETTS, *to wit.*

District Clerk's Office.

BE it remembered, that on the thirty-first day of December, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'Studies in Poetry,' embracing notices of the Lives and Writings of the best Poets in the English language; a copious selection of elegant Extracts; a short Analysis of Hebrew Poetry, and translations from the Sacred Poets—designed to illustrate the principles of Rhetoric, and teach their application to Poetry, by George B. Cheever.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,

Clerk of the District of Massachusetts.

JUVENILE BOOKS.

THE SISTER'S GIFT or *Conversations on Religious Subjects* in two small volumes, the Second American from the last London edition, just published by the Boston Sunday School Society and for sale by their Agents, Wait, Green & Co. No 13 Court Street.

Price 15 cents each sewed, 20 cts. bound.

This little work is one of a very interesting character. It was written by an Episcopalian lady, and is peculiarly appropriate for a Christmas or New Year's Present. Dec. 26.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No. 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi4m Sept. 26.

NEW JUVENILE BOOKS.

JUST published by L. C. BOWLES corner of Washington and School Streets,—'*Footsteps to Natural History*'—'*The Seymour Family or Domestic Scenes.*'

'The only habits consistent with uninterrupted happiness, are those of active exertion, directed to benevolent ends These never become wearisome, never painful. They always afford the mind a sufficient object, and always bring with them their own reward.'

Buckminster.

These works are the first of a New Series of Original Books for children, which the Publisher has commenced printing. They will be executed in a neat and uniform style, with engravings, double paged, so as to be bound together in Volumes, if required. It will be his aim, to publish such as may be generally approved and recommended for Juvenile Libraries, and Sabbath Schools.

A Liberal Discount, made to Booksellers and others who purchase by the quantity.

Manuscripts, left with L. C. B. will receive immediate attention, and such as may be thought suitable for the purpose, he will wish to purchase, and those which are not, will be returned. Dec. 19.

SELECTED POETRY.

At the late dedication of the new church erected by Rev. Mr. Whitman's Society, of Waltham, the following hymns, composed for the occasion, were sung.

HYMN.

BY A MEMBER OF THE SOCIETY.

To God, the builder of the skies,
This day let grateful homage rise;
Let every tongue with praise confess,
The wonders of his love and grace.

His Providence seemed dark and drear,
When thunders burst upon the ear;
When vivid lightning's forked fire,
Brought low the consecrated spire.

Yet God is Love; our God is kind;
This visitation he designed
To work some better good; henceforth
We'll praise him for his matchless worth.

To Him, another church we've reared,
Who hath our lives so kindly spared;
Great God! this temple ever bless,
And crown it with thy righteousness.

Here let thy servants loud proclaim
The sacred truth in Jesus' name;
Bid error flee, and vice resign
Its reckless sway to love divine.

When time with us shall finished be,
And here we cease to worship Thee,
Receive us to thy courts above
To chant eternal songs of love.

HYMN.

BY ANOTHER MEMBER OF THE SOCIETY.

Without thy blessing, gracious God,
In vain this house we've reared;
O! deign to make it thine abode!
Here be thy name revered.

We dedicate it unto Thee,
In faith, and hope, and love;
Great God! wilt thou its guardian be!
Thy dwelling may it prove!

O! may we in this place appear,
By pure devotion led;
Our offerings find acceptance here,
Through Christ, our glorious Head.

Here may the seeds of truth be sown,
As in thy word revealed;
Here may the path to Heaven be shown,
Through our great Sun and Shield.

May error never find a place,
Within these sacred walls;
But every heart with joy embrace
The Gospel's precious calls.

Long may this stand thy favored house,
With every blessing crowed;
Here may we breathe our holiest vows,
And peace on earth be found.

MISCELLANEOUS SELECTIONS.

CORRUPTING INFLUENCE OF OUR PRISONS.

We have just received, and read with interest, 'A LETTER *addressed to the* HON. HARRISON G. OTIS, *Mayor of Boston, respecting the House of Correction, and the Common Jail, in Boston.* BY JOSEPH TUCKERMAN.'

Many of the facts contained in this pamphlet are truly appalling, and cannot fail, we should hope, when generally known to our citizens, to rouse them to immediate and effectual measures for improving the condition of our 'House of Correction' and 'Common Jail.' We subjoin a few of Dr Tuckerman's statements.

Let us enter the women's apartments in the House of Correction. We pass by the lower story of this building, pausing only for a moment to remember the fact that *fifty-eight lunatics have been sentenced to this prison!!!* We ascend to the stories above, and there we find from sixty to ninety females, from the ages of sixteen or seventeen, to fifty years, confined as 'common drunkards,' 'wanton and lascivious,' 'pilferers,' 'keepers of disorderly houses,' &c. There are from two or three, to five and six in a room; and the same room contains, or often may contain, one of each of these offenders. In the same room may be, and sometimes must be, one who has just fallen into sin,—and this may be the sin of pilfering,—the habitual drunkard, perhaps the practised thief, and the 'keeper,' who has pandered to the lusts of others, till she has extinguished, as far as may be, every spark of moral feeling in her soul. Here are wives and mothers,—I have seen four mothers in one room, each with an infant in her arms,—with, perhaps, an equal number who are unmarried. From five o'clock in the afternoon, at this season, till eight in the morning, these females are locked in their rooms; and here they are at liberty to say, and to do, what they will. Nor is it alone with the inmates of their rooms, that they can hold free conversation. From the apertures in the doors, which are opposite to each other, they can communicate with those in other rooms that are near to them, almost as easily as with those enclosed within the same walls. I do not indeed believe half of what these females have told me. But if far less than half of it be true, this prison is a school of sin, in which the dullest in the work of iniquity may soon acquire a marvellous skill; and in which even those, if such at any time are sent to it, who had begun to feel a hearty sorrow for their sin, and who might, by judicious treatment, have been recovered to virtue, will be made for life the willing slaves of evil.

But the question, of the moral influence of this prison, is not to be decided alone by this reference to its obvious, and apparently necessary tendencies. I have been accustomed to visit it for the last three years, and I have not known one instance of the permanent reformation of one of its inmates. I have inquired, also, of the overseers, and of the matrons, whether they have ever known one to be reclaimed, of all who have been sent here; and their answer is, not one.

From the women's prison in the House of Correction, we return to that which is appropriated for the men. Here are from sixty to ninety men. From the time of sunset to sunrise, through the year, they are in their rooms. Here are 'common drunkards,' 'pilferers,' 'vagabonds.' 'thieves;' and, one or more of those who are confined for the other various offences, for which men are sent to this prison. Sometimes there are also those here, who have passed through a term of confinement in the State Prison, and who have had all the advantages of that prison, to qualify them to be instructers in this. One would think the evil, then, to be great enough, if there was no communication but between the inmates of the same room. But here, as in the prison for females, the convicts can, with the greatest ease, converse with those who are in the rooms which are near to them; and, where the voice cannot be extended, letters may, without any difficulty, be transmitted from room to room.

The best and the worst are here brought together; and, during about half the number of their waking hours, they are left with all possible freedom to act upon one another. Ought we to be surprised, then, if even he who entered this prison in tears for the offence which sent him there, should go from it with self-congratulation in a conviction of his innocence; and with a mind prepared for any offence, which he could believe he might commit with safety? I should as soon think of sending a diseased man, for the recovery of his health, into a Lazaretto infected with the plague, as of sending a convict to this prison for reformation.

I have conversed much with the prisoners, with an earnest desire to be useful to them; and I have received from many, a confession of their faults, and apparently very sincere promises of amendment. But when I have followed any of these prisoners to their homes, after their discharge, I have found, in every instance, that this confession, and these promises, were of little worth. And I have found, too, I believe in every such case, that he who has been imprisoned there, has felt himself to have been essentially injured in a moral view, by the intercourse of the prison. And the wives, and parents, whose children and husbands have been so returned to them, agree in the testimony, that the evil which they had hoped would have been cured, or at least checked, has rather been increased, or perhaps incurably established, by their imprisonment.

Here we leave the House of Correction, and proceed to the debtors' prison in the Common Jail. Here, I have said, are nine appartments, and the average number confined in them is about twentythree. They are confined under the same roof with the greatest criminals; and they have no outward advantages over these criminals, except in the fact, that they are raised higher from the ground, and have thus a more extended prospect from their windows, and more of the clear air of heaven. They have not, however, even the benefits of the free air and exercise, which they have, who are in the House of Correction. Here are men, who, for a debt of five, or ten dollars, are shut up with two, three, or four companions, for one, or two months, breathing no other air than that of their apartment; and having no other use of their limbs, than that of which they can avail themselves within these narrow walls.—Is it asked, how do they spend their time? I answer, some amuse themselves with books, some with such games as they can play, and others in any way in which they can most effectually escape from thinking. But I leave this subject, and would ask a few moments' attention to the Jail, which is appropriated for criminals.

Here men are sent, who have been sentenced to imprisonment for assaults of all grades, from that with an intention to kill, to one of mere momentary passion; for riots, for adultery, for thefts, for burglary, for counterfeiting, for forgery, and for murder; and here, too, are *those who are committed for trial for all these offences*, whom yet the law recognises as innocent, and who are therefore to be treated as if they were innocent, as far as is consistent with their safe-keeping, till they have been *proved* to be guilty. Of the communications of these prisoners with each other, which are as easily carried on as in the story above them I have had opportunities to obtain abundant knowledge. Once, for nearly forty successive days, I regularly passed an hour every day in a room in this prison; and at other times, I have made many visits to men who have been confined there. And not only do I know that they are, during a large part of their time, conversing with each other from room to room; but that, by means of the tin vessels in which their food is passed to them, though the small apertures at the bottom of the doors, they are not unfrequently making interchanges of some sort with each other. By the aid of a long twine, these tin vessels are conveyed to the rooms for which they are destined, with unerring certainty, and with admirable expedition. We have no need of any aid from the imagination, to conceive of the moral turpitude to which such a prison must necessarily be conducing. Let a young convict be sent here, and in a single month he will have learned more of the arts of iniquity, than he would probably have ever learned in his ordinary intercourse with the world.

And if the evil be so great with respect to convicts, what must it be in regard to those who are committed for trial? Should a young man, or a man of any age, who is strong in passion and weak in principle, be committed for trial to our common jail, however innocent either may have been at the time of his commital, of the offence of which he may have been accused, it will be wonderful indeed if he do not receive his discharge with a mind inclined, as it never before was, to a life of crime and recklessness.

AMERICAN COMMERCE.

In the extract we gave last week, from the Eclectic Review, on the 'Extent and Growth of America,' it was said, in reference to North America, that the spirit of commercial enterprise which the settlers brought with them, 'has at all events been the main spring or moving power of the whole machinery; the fountain of national strength, and the soul of the political system.'

The following further remarks on 'American Commerce,' are from the same work.

Following the extract on American Commerce, will be found some striking remarks on the 'American Spirit of Freedom.'

The rapid growth of the commerce of the American Colonies, was adverted to by Burke, as not less remarkable and prodigious, than that of the population, being out of all proportion beyond the numbers of the people. In the year 1704, the total exports from this country to North America and the West Indies, amounted to £483,265. In 1773, they had increased to £4,791,734, which was only £1,717,000 short of the whole export trade of England in the above-mentioned year. 'What England had been growing 'to by a progressive course of improvement, 'brought in by varieties of people, by succession of civilizing conquests and civilizing settlements, in a series of 1700 years,' (to use the words of the eloquent statesman,) was doubled to her by America in the course of a single life. Speaking of the wealth drawn by the colonies from the fisheries, the Orator described the enterprising spirit of the New Englanders as unequalled. 'While we 'follow them among the tumbling mountains 'of ice, and behold them penetrating into the 'deepest frozen recesses of Hudson's Bay 'and Davis's Straits, while we are looking 'for them beneath the arctic circle, we hear 'that they have pierced into the opposite region of polar cold; that they are at the antipodes, and engaged under the frozen serpent of the south. Nor is the equinoctial 'heat more discouraging to them, than the 'accumulated winter of both the poles. We 'know that while some of them draw the 'line and strike the harpoon on the coast of 'Africa, others run the longitude, and pursue their gigantic game along the coast of 'Brazil. No sea but what is vexed by their 'fisheries. No climate that is not witness to 'their toils. Neither the perseverance of 'Holland, nor the activity of France, nor the 'dexterous and firm sagacity of English enterprise, ever carried this most perilous 'mode of hard industry to the extent to 'which it has been pushed by this recent 'people; a people who are still, as it were, 'but in the gristle, and not yet hardened 'into the bone of manhood. When I contemplate these things, when I know that 'the colonies in general owe little or nothing 'to any care of ours, and that they are not 'squeezed into this happy form by the constraints of watchful and suspicious government, but that, through a wise and salutary 'neglect, a generous nature has been suffered to take her own way to perfection; when 'I reflect upon these effects, when I see how 'profitable they have been to us, I feel all 'the pride of power sink, and all presumption in the wisdom of human contrivances 'melt and die away within me. My rigor 'relents; I pardon something to the spirit of 'liberty.'*

Since the separation of the Colonies from the Mother Country, the commerce of America has continued to increase at a rate quite equal to that which called forth this burst of eloquence. For several years after the commencement of the French Revolution, the state of the political world was particularly favorable to the enterprise of the Americans, whose vessels, as neutrals, navigated the ocean in safety, and were employed to carry from port to port, the commodities of the belligerent nations. In fifteen years, beginning with 1793, these favorable circumstances increased the amount of American tonnage from 491,000, to 1,242,000 tons. In 1821, it was 1,262,618 tons, and it is now very near 1,600,000. The owners are chiefly residents in New England and New York: the States south of the Potomac own only one-eighth part of the shipping. The number of persons engaged in commerce in 1820, was 72,493. The total value of the exports in the year 1790, was 20,205,165 dollars.—In 1806, it had risen to 101,536,963 dollars. The export trade has since declined, owing to the restoration of peace in Europe, and the increase of home manufactures; but in 1821, the exports amounted to 64,974,382 dollars, which was below the average of the five preceding years. The present revenue of the Republic is derived principally from commerce. The mean of the years 1826, 7, 8, was 25,022,552 dollars, or 5,317,292 of which £4,474,000 was derived from the Customs; the remainder arising from the sale of public lands, internal revenue, 'loans and treasury notes,' direct taxes (£827!), and miscellaneous.

The American empire, then, like the British empire, of which it is essentially the counterpart as well as the offspring, has been created, not by conquest, but by commerce.

AMERICAN SPIRIT OF FREEDOM.

Notwithstanding, the opposite features of the two systems of polity, the pure republicanism of the American States, and the aristocratical complexion of our [the British] government and institutions, in the most important and essential respects, England and America are morally identified. In both countries, public opinion holds paramount sway; the press, in both, is the engine of power; and the spirit of freedom is the conservative principle of the national institutions. The Americans have inherited their temper and political character from their British progenitors; and Burke said most truly, that 'the American spirit *is the spirit that has made the country.*' Their republicanism is, as we have endeavored to shew, in a certain sense accidental; their passion for liberty is inbred and hereditary, and would survive the modification of their institutions. Upon this subject, we make no apology for again adducing the authority, and employing the eloquence of Burke. 'In the character of the Americans, a love of freedom is the predominating feature which marks and distinguishes the whole; and, as an ardent is always a jealous affection, your colonies become suspicious, restive, and untractable, whenever they see the least attempt to wrest from them by force, or to shuffle from them by chicane, what they think the only advantage worth living for. This fierce spirit of liberty is stronger in the English colonies, probably, than in any other people of the earth; and this from a great variety of powerful causes. First, the people of the colonies are descendants of Englishmen. England, Sir, is a nation which still, I hope, respects, and formerly adored her freedom. The colonists emigrated from you when this part of your character was most predominant; and they took this bias and direction the moment they parted from your hands. They are therefore not only devoted to liberty, but to liberty according to English ideas, and on English principles. * * They were further confirmed, (in these ideas of liberty) 'by the form of their provincial legislative assemblies. Their governments are popular in a high degree; some are merely popular; in all, the popular representative is most weighty; and this share of the people in their ordinary government, never fails to inspire them with lofty sentiments, and with a strong aversion from whatever tends to deprive them of their chief importance.

'If any thing,' continued the Orator, 'were wanting to this necessary operation of the form of government, religion would have given it a complete effect. Religion, always a principle of energy, in this new people is no way worn out or impaired; and their mode of professing it is also one main cause of this free spirit. The people are Protestants; and of that kind which is the most adverse to all implicit submission of mind and opinion.—This is a persuasion not only favorable to liberty, but built upon it. I do not think, Sir, that the reason of this averseness in the Dissenting Churches from all that looks like absolute government, is so much to be sought in their religious tenets, as in their history. Every one knows that the Roman Catholic religion is at least coeval with most of the governments where it prevails; that it has generally gone hand in hand with them, and received great favor and every kind of support from authority, The Church of England too was formed from her cradle under the nursing care of regular government.—But the Dissenting interests have sprung up in direct opposition to all the ordinary powers of the world, and could justify that opposition only on a strong claim to natural liberty.—Their very existence depended on the powerful and unremitted assertion of that claim. All Protestantism, even the most cold and passive, is a sort of dissent. But the religion most prevalent in our northern colonies, is a refinement on the principle of resistance; it is the diffidence of dissent, and the Protestantism of the Protestant religion. This religion, under a variety of denominations, agreeing in nothing but in the communion of the spirit of liberty, is predominant in most of the northern provinces; where the Church of England, notwithstanding its legal rights, is in reality no more than a sort of private sect, not composing, most probably, the tenth of the people. The colonists left England when this spirit was high, and, in the emigrants, was the highest of all; and even that stream of foreigners which has been constantly flowing into these colonies, has, for the greatest part, been composed of Dissenters from the establishments of their several countries, and have brought with them a temper and character far from alien to that of the people with whom they mixed. * * * *

'The temper and character which prevail in our colonies, are, I am afraid, unalterable by any human art. We cannot, I fear, falsify the pedigree of this fierce people, and persuade them that they are not sprung from a nation in whose veins the blood of freedom circulates. The language in which they would hear you tell them this tale, would detect the imposition; your speech would betray you. An Englishman is the unfittest person on earth to argue another Englishman into slavery. I think it nearly as little in our power to change their republican religion, as their free descent; or to substitute the Roman Catholic as a penalty, or the Church of England as an improvement. The mode of inquisition and dragooning is going out of fashion in the old world; and I should not confide much to their efficacy in the new.'*

* Burke's Speeches. Vol. i., pp. 285.

* Burke's Speeches, Vol. i. pp. 287—290 298; .

TO THE PUBLIC.

In establishing the Pilgrim Society near the Rock of our Fathers, it was contemplated as a primary object to collect, as opportunity might offer, as great a number of publications as possible, to be preserved in the library of the society. Another object was to procure articles of antiquity, and relics of our Pilgrim Fathers, to be deposited in a Cabinet, to be perpetuated to posterity. Although from various causes our success has not been commensurate with our desires and hopes, we have to proffer our thankful acknowledgements to numerous donors for their generous contributions of books, pamphlets and newspapers, constituting a Library of no inconsiderable importance. Convenient receptacles have been provided in the Society's edifice, where all articles, intended for the library or cabinet, may be arranged in methodical order, aud carefully preserved. It is deemed desirable, that there may be continual accessions to both these departments, where future generations may resort, with pride and interest, to acquire that knowledge of character, events and occurrences among their ancestors, which perhaps no other archives can furnish. It is in behalf of the Pilgrim Society that the public are solicited, through their committee, to add to their stock such materials as may be of utility to posterity, and such as the donor may be disposed to bestow. Such donations may be transmitted to the Librarian of the Society, and the names of the donors will be entered on record, and the articles preserved in safety.

The following catalogue will designate the materials which it is most desirable should be added to our stock.

Works relating to the discovery and settlement of our country, including general history, and biography of American worthies, periodical publications, sets of newspapers and occasional discourses and accounts of particular transactions and occurrences. Those printers who may be disposed to favor the object in view are requested to insert the above in their papers.

JAMES THACHER,
ROSSETER COTTON,
WILLIAM THOMAS, } *Committee.*

DIAMONDS.

The following article in relation to artificial diamonds is from Brewster's Journal.

M. Cagnard d'Latour announces that he has succeeded in chrystallizing carbon to form the diamond, by methods different from those of M. Gannal. M. Arago announces another person who has arrived at similar results; and Gay Lussac says M. Gannal spoke to him more than eight years ago of his attempt. M. Thenard examined Cagnard's results, and says such of the chyrstals as have no color scratch quartz, but they are scratched by diamond. They do not burn; and an accurate analysis has proved they are not carbon, but a silicate.

In Brewster's Journal, we have another article, which we here subjoin, on the supposed making of diamonds.

As yet the interest excited by M. Gannal's announcement on the 3d Nov. last, of a method to make diamonds, has not subsided; expectation has not been satisfied, and no philosopher competent to judge of the process and products has sanctioned the announcement. The point to be gained is the crystallization of carbon, and this it is said is done by the simplest possible case of chemical affinity. The liquid compound of carbon and sulphur is put into a vessel, covered with a layer of water, and then a stick of phosphorus introduced; the phosphorus dissolves in the sulphuret of carbon, soon takes the sulphur to form a sulphuret of phosphorus, and the carbon is set free as a crystaline diamond powder. It is distinctly said that crystals are obtained white or colorless, very brilliant, hard, extremely refractive, and admitted by workmen to be real diamonds.

MUNROE & FRANCIS

HAVE published the following new works for CHRISTMAS and NEW YEAR'S PRESENTS.

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous sports Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Chequers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxes and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous cuts, and a complete index. It will be done up in a handsome style for a Christmas and New Year's Present.

Fables for the Nursery; a most instructive and entertaining little work for young children, embellished with twentyeight fine wood cuts, and printed in a clear and neat style on fine paper. Containing The Little Boy and the Lizard; or Mutual Kindness. The Monkey and Lapdog. Vanity Punished; or, the Peacock that would go to the Fair. Velvet and Busy; or, Idleness and Industry. The Three Hedgehogs; or, Punishment for Disobedience. The Danger of Keeping Bad Company. The Learned Pig; or, the Folly of Discontent. The Ape and the Ass. The Proud Frog. The Grateful Crane. The King of the Fen. The Covetous Boy and the Goose. The Peacock and his Fellow Travellers. Second part of the same. The Young Stag. The Shetland Pony. The Rook and the Pitcher. Mudge the Owl. The Faithful Dog.

Columbus, Or, The Discovery of America; a very beautifully written life of that great Navigator, expressly for children, and translated into English by Mrs. ELIZABETH HELME, author of many useful works for youth. With a lithographic frontispiece, representing the first landing of Columbus in America

Cortez, Or, The Conquest of Mexico, by the same translator, with a lithographic frontispiece, done by Pendleton, representing Gauemozin offering his bosom to the poinard of Cortez.

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CONTENTS.

New Year, The hour of Death; Opinions of Tertullian; Claims of Christianity to our careful attention and study; Orthodox uncharitableness; Reciprocal duties of minister and people.—Public worship; The means of cultivating love to God; He that is not against us is on our part. Jan. 2.

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